294 was sweated labour indeed. Possibly he paid the cutter two pice, the
563 seamstress three annas, the button-loop maker two annas, for each
441 garment. We met one of the button-loop makers one evening as she
466 brought a pile of finished garments, a Chinese girl of ten years, with eyes which looked tired from two years of exquisite hemming on the ten button loops of each Burmese jacket, nine jackets each day. When we had got our jackets the tayok-kalay added up our three bills into one on his abacus. There may be many ways of using an
[405 abacus, but our tayok-kalay's was bafflingly simple. He had each
• 803] bead on the first rung representing one anna, each on the second one representing four of these, that is four annas; and each on the third rung representing four of these again, that is one rupee, there being sixteen annas in the rupee. When he wanted to add Rs. 5/10 and Rs. 9/11 for example, he represented the first sum on the three rungs above the median bar by drawing down towards it, two beads of the first rung, two of the second and five of the third. Then he represented the second sum on the rungs below the bar by drawing up to it three beads of the first rung, two of the second and nine of the third. He then counted up the sum of all the beads along the bar, pushing back every four beads of the first rung and pulling down one of the second as equivalent, pushing back every four of the second and pulling down one of the third again as its equivalent. All this he did with lightning speed, and, counting finally one bead on the first rung, one on the second and fifteen on the third, he announced Rs. 15/5, a sum which my sisters had arrived at long before by mental arithmetic and had, in vain, been trying to thrust on his notice.

441 I needed also a superior quality comb to wind my hair around in a
563 knot at the back of my head, having given away the old one I had as a curiosity in England. My mother took me to the west end of Rangoon where the Chinese community are concentrated in about six or seven streets, mostly narrow streets of three storeyed houses packed closely together, containing valuable ivory and mother-of-pearl inlaid chairs within and jewellery behind safe doors, but bordering deep and dirty drains and congestion in the street. These were houses of rich men who got their money from trading in indigenous products; by long years of industry building up lakhs of money from the supplying of onions, coconuts, potatoes and other dry goods to the retail shops in bazaars. In the Strand running along the south end of these streets and in the broad Latter Street in the centre of the quarter, were the big emporiums of these traders. One of my father's greatest friends U Chein Swan was a Burma Chinese of this description, and we stayed for short periods in his three-storeyed house in 20th Street when we were children. With

16;Fielding Hall G-3 (1885-1890) 1898 AP1 Burma
Burmese AP4

792 871

The education in their religion is very good, very thorough, not only in precept, but in practice; for in the monastery you must live a holy life, as the monks live, even if you are but a schoolboy.

But the secular education is limited. It is up to the standard of education amongst the people at large, but that is saying little. Beyond reading and writing and arithmetic it does not go. I have seen the little boys do arithmetic. They were adding sums, and they began, not as we would, on the right, but on the left. They added, say, the hundreds first; then they wrote on the slate the number of hundreds, and added up the tens. If it happened that the tens mounted up so as to add one or more to the hundreds, a little grimy finger would wipe out the hundreds already written and write in the correct numbers. It follows that if the units on being added up came to over ten, the tens must be corrected with the little grimy finger, first put in the mouth. Perhaps both tens and hundreds had to be written again. It will be seen that when you come to thousands and tens of thousands, a good deal of wiping out and re-writing may be required. A Burman is very bad at arithmetic; a villager will often write 133 as 100,303; he would almost as soon write 43 as 34; both figures are in each number, you see.

803 ●

I never met a Burman who had any idea of cubic measurement, though land measurement they pick up very quickly.

804

I have said that the education in the monasteries is up to the average education of the people. That is so now. Whether when civilization progresses

792 871

25: Ferrars E-5 (ca. 1890) 1901 APl Burma
Burmese AP4

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[735]

88. MÈTHILA ON THE ROUND FOR SUN.

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735

struggles. Apart from this and the serfdom referred to at p. 32, slavery has only played a subordinate *rôle* in Burma within historic times. The *payadyún*, and they alone, are treated as outcasts by both of these populations. They beg for alms and also appropriate the offerings brought to the shrines in profusion at festivals. Their right to beg is admitted, although they frequently accumulate money and build fine houses.

Lepers (*anú*) in many cases quit their families of their own accord and settle in the *payadyún* colony. In some places they were compelled to do so. The settlements have thus acquired the semblance of leper colonies. There are a few country villages of this character. Indigent lepers beg for alms. In 1891 there were 6,000 lepers in Burma, the highest ratio in the Indian Empire. There are now four leper asylums. Casual mendicancy is almost unknown in Burma.

[735]

787 The Burman and Brahman soothsayers (p. 158) are regular frequenters of the shrines. The Burman astrologer (*bedín-sayá*) casts horoscopes on the Brahman model (No. 279) and designates the days auspicious for undertakings. He takes his name from proficiency in reckoning, and is consulted about business calculations that cannot be done mentally.

803

796 The Buddhist duty-days (*úbót-ne, thadín*) follow the quarters of the moon. They are kept regularly during lent. On these days the pious laity of both sexes and sedate years observe the rule of *pôthudaw* and *mèthila* from sunrise to sunrise (*úbót-saung*). They adopt sober attire, or else white cotton clothing, which is considered the plainest of any. In the forenoon men and women separately repair to the temple rest-houses, whither food for the morning meal, which has been collected the previous evening from religious donors

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[785]

89. SOOTHSAYER.